continuously presented before the mind, and this object gathering round it a whole host of feelings.

The intense desire thus keeps the thought fixed, and the feelings keep other thoughts playing around it. When the object is of a pleasant kind, and is agreeably associated, all the feelings are of a delightful nature, and the desire becomes a source and centre of happiness diffused around it, as heat is from a fire, as light is from the sun. On the other hand, when the object contemplated is painful, when it is the desire to avoid punishment, for instance, or to flee from an angry God, then the feelings, while intensely active, are all intensely distressing, and the mind moves round a point like the fretted animal round the post to which it is chained, or like the moth fluttering about the light which is to consume it.

The will, whether it exists in the shape of desire or positive purpose, has, it thus appears, an influence, direct and indirect, upon the train of thought and feeling. But the will, being responsible for its acts, is responsible for all the effects which these acts produce. If these are evil, the mind cannot escape from the blame, on the ground that they are not immediately voluntary. There may be acts in the highest degree sinful, though not proceeding immediately from the will. As proceeding really, though not directly, from the will, it must be held as accountable for them. The depraved will has undoubtedly to answer for all the brood which it may hatch. Those who sow dragon's teeth must be prepared to take the blame of all the deeds which the armed men who spring up may perform. "A rebellious will may thus be responsible for errors which are in themselves merely intellectual, just as the drunkard is held accountable in every court of law for the acts which he commits during intoxication. A perverted will may be chargeable with the full blame of a state of disordered feeling produced by it,

just as the opium-eater has to take the guilt of those frightful images which his cherished habit has necessarily called up.

Dr. Chalmers has shown how mere emotions, through their connexion more or less remote with the will, may become morally good and morally evil. " It is this which imparts virtuousness to emotion; even though there be nothing virtuous which is not voluntary. It is true that, once the idea of an object is in the mind, its counterpart emotion may, by an organic or pathologi-